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LIFE AND WORK

BULLETIN

OF THE INTERNATIONAL SOCIAL INSTITUTE AT GENEVA

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Editorial

The Oecumenial Council in Eisenach applied for the assistance of the League of Nations to fight the famine in China. As an application to the League can come only from a Government delegation, the General Secretary of the Institute asked for the support of the Swiss delegation in this matter. The consent of the Chinese delegation was requested, but their Government had to be consulted first. The European Central Bureau for Church Relief started meanwhile an action in favour of the famine stricken in China. The Chinese Government let us know that they considered the Chinese Red Cross and not the League as the proper organisation for assistance. The International Red Cross supports the Chinese one, without starting a movement on its own.

Thus does the task of helping devolve all the heavier on the Churches ; so does reciprocal assistance become one of the most important factors for bringing the Churches together. Switzerland has collected about 100.000 francs up to now, partly through Mission agencies, partly through the European Central Bureau and private collecting. The European Central Bureau sent over 60.000 francs for Russian refugees, also 42.000 francs for needy Protestants in the inundated regions of Southern France.

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For Christian work on its present basis the relations between Europe and America are all-important. The World Students'

Christian Federation is starting a study of these questions by two commission : one for financial relation, investments, and rationalisation ; the other for cultural relations between Europe and America. The General Secretary of the Institute has been asked to the Chairmanship of this latter commission.

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The Meeting of the Oecumenical Council will take place from August 30th to September 5th, at Chexbres and Vevey.

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The English Christian Social Council, founded a year ago, was extended last March to a British Christian Social Council. Thus all the British Churches are united in a centre of social research and action. The founding of this Social Council has a wide significance indeed. Once more the principle of the Stockholm movement has found its application in general social work. The coming together and practical working fellowship of the Churches has become a reality. Still more important is the perspective of a closer union of the Geneva Institute's work with the activities of the Churches in Great Britain. It is clear that the international work of the Institute must be the result of cooperation with national centres.

The British Social Council is thus giving an example for the necessary union on a national basis. At the foundation session the Bishop of Winchester, Dr. Garvie and Rev. Demant, chief of the Research Service, made speeches. The General Secretary of the Geneva Institute spoke on the international aspect of the Church's social work. The speech is to be published in Sir Henry Lunn's " Review of the Churches ".

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The journey of the General Secretary to London furthered the plan for a Credit Association to help church and social work. Two members of the Swiss Bankers' Committee who prepared the plan, have visited several countries lately ; in every one the founding of national committees for furthering it was considered necessary.

A. Commissions.

Report on the work of the Theological Commission.

Last autumn and winter the members of the Commission were very busy with different Conferences in the spirit of oecumenical work. The members of the British-German Conference of Theologians have so far advanced with their christological book " *Mysterium Christi* " which will be published on their own responsibility, that the book will probably come out in the summer of 1930. By its nature the book cannot be considered an official document of our Commission. It represents an earnest effort at theological cooperation and as such falls within the scope of the Commission. Professor Beth (Vienna) during his four months' sojourn in Abyssinia (August-December 1929) came in direct contact with the heads of the Churches and Monasteries of the country. He will publish the results of his studies in the new edition of his work on eastern Churches. Professor Wilfred Monod spoke in November 1929 before the Comité national d'Etudes sociales et politiques of Paris on the present position of the oecumenical movement. This conference was followed by a discussion in which prof. Berdiaef, prof. Monnier, pastor Bertrand, inspector Appia and prof. Jézéquel, all of Paris, took part. Prof. Titius (Berlin) made several important series of conferences in the spring of 1930 in the American Universities. On the invitation of prof. Kittel Sir Edwyn Hoskyns, Cambridge, member of the British-German Conference of Theologians, gave a lecture on the " Church of England " before the theological students of the University of Tübingen. Prof. Frick (Marburg) held the Dale lectures in Oxford. The chairman, prof. Adolf Deissmann, made a speech on foundation day of Berlin University on Aug. 3d 1929 on the theme "The Oecumenical Awakening, a decade of modern Church history". This official speech was printed by the Berlin University. At an oecumenical evening given by Dr. Schreiber, prof. Deissmann gave a religious appreciation on the unification tendency of the Epistle to the Ephesians and in plenary session was rapporteur in the Constitutional Commission of the Old Prussian General Synod on the progress of the oecumenical movement. He has worked for the Com-

mission by giving information to his foreign colleagues, students and similar people. He exchanged many letters with foreign correspondents. Bishop Nuelsen, a member of the Commission, on his journey in Eastern Asia in the winter 1929-30 availed himself of every opportunity to speak before groups of professors and students on the Stockholm movement and the work of our Commission. The comprehensive activity of our member, Professor Dr. Adolf Keller, results in a great advancement for the tasks of the Commission, though he was not appointed as such by the Commission.

At the end of the year 1929 and the beginning of 1930 the Berlin wireless presented a series of conferences : " Church Problems of the present ", planned according to the President of our Commission, professor Deissmann. He made the introductory lecture on the oecumenical task of the churches. After a conference of prof. Hinderer on " Churches and the public will ", came the oecumenical theme in two lectures : prof. Dibelius — Heidelberg spoke on the " Oecumenical Movement " (Jan. 6th 1930) ; prof. Max Pribilla, S.J., on " Catholicism and the oecumenical Movement " (Jan. 13th). Both lectures are printed in the 1930 March number of the « Theologische Blätter »

On the invitation of the parishes of St. Reinoldi, St. Petri-Nicolai and St. Maria in Dortmund prof. Dibelius spoke there in St. Mary's church on Febr. 8th 1930 on ecclesiastical and theological aspirations towards rapprochement in the bosom of Christendom.

On the invitation of the " Vereeniging van Studenten in de Theologische Fakulteiten in Nederland " he spoke again from Febr. 10th to Febr. 15th before the students of the Evangelical Theological faculties of Holland. He spoke in Leiden, Utrecht and Groningen at the faculties of the State Universities, in Amsterdam before the students of the City and the free Universities, in Kampen before the students of the Theological High School. Though these lectures about " Early Christianism and culture " were not immediately concerned with oecumenical themes, the enterprise was not without interest, as the above-mentioned union comprises the students of " Herformden Kirche " and the Baptists and theologians of " Gereformeerden Kirche ".

On the invitation of the Free Evangelical Theological faculty of Montpellier prof. Dibelius gave a series of lectures (6 hours) there between the 10th and the 15th of March on the " Nouveau Testament et Histoire des Religions ". This invitation was the direct outcome of the joint work done during the East-West conference at Novi Sad.

A detailed report about these conferences in Montpellier is to be found in the weekly review " Le Christianisme au xx^{e} siècle " (Paris) of April 10th.

The Commission prepares for september next a second East-West Theological conference which will take place under the chairmanship of Bishop Kury in Bern.

International Study Week for Youth.

The Youth Commission of the Continuation Committee plans a Youth Study Week in Geneva in June next from the 10th to the 13th ; representatives of all countries are invited. The programm is as follows :

1. Industrial relations. Professional organisation.
2. Economical dependence and cooperation of nations.
3. What is being done by the churches and Christian unions for the social education of youth ? What are their duties ?
4. The role of the Youth Committee of Stockholm for the education of leaders and the organisation of " the Friends of Stockholm ".

B. Christian Social Movements.

World's Committee of Y.M.C.A.

A great Conference of the Universal Alliance of Christian Associations will take place in 1931 from July 27th to Aug. 9th under the general title : " The world task of the Y.M.C.A. : Youth's adventure with God."

This Conference will comprise two great assemblies, the first in Toronto — it will specially attend to the practical work of the Christian Associations among young men. The second will follow in Cleveland (U.S.A.). It will be the constitutional Assembly. It will consider particularly, from a theoretical point of view, the general position of the Christian Unions towards the great problems of youth. During both sessions important social questions will be discussed : race problems, industrial problems, etc.

The chief points on the program of this Conference have been settled by the executive Committee in Geneva on Febr. 20th.

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On the slopes of Mount Penthelicos, in Kephissia near Athens, the file leaders of the Orthodox Churches in Bulgaria, Greece, Roumania, Yougoslavia, of the Russian Church in western Europe, of the Patriarcate of Alexandria met between Febr. 25th and 28th with the representatives of the Y.M.C.A. and Y.W.C.A. working in the Orthodox countries, to settle the chief lines of their work in favour of youth in Orthodox countries. A first consultation in Sofia in 1928 led towards the definition of relations between the Orthodox Churches and the Y.M.C.A. The meeting of Kephissia had been called in order to discover the ways and means as to how the Y.M.C.A. will become a really native youth movement in these countries and to establish a suitable program.

Keen discussions on the moral and religious situation of youth in Orthodox countries and the task of the Y.M.C.A. were followed by the adoption of resolutions which will greatly influence the work of the unions, for instance the resolutions referring to the place of laymen in the Union, and to the adaptation of the religious work of the Unions in Orthodox countries

to the requirements of the Orthodox Churches, to the literature, the formation of leaders and the work among students.

There is no doubt that this meeting contributed largely towards drawing together the file leaders of the Orthodox churches and those of the Y.M.C.A. Both sides were of the opinion that more could be done towards the exchange of religious, moral and spiritual riches between the orthodox Churches and the Y.M.C.A.

World's Young Women's Christian Association.

It is in answer to a wish expressed at the Budapest Conference by different Young Women's Christian Unions that the Universal Committee is settling in Geneva, 2 rue Daniel Colladon. It will be permanently installed there in May of this year.

It is coming over from London, where it was founded, coming with the same principles and the same aims ; in Geneva it will be more in the centre of international religious and intellectual life ; relations of national Committees and correspondent members with the Universal Committee will thus be made easier.

Almost immediately after, an assembly of the Universal Committee will take place in St. Cergue, between June 17th-23d, preceded by a special conference of the secretaries of Y.W.C.A. coming from all parts of the world. At the Universal Committee the delegates will vote the new constitution and elect the Executive Committee in place of the former which is resigning after years of faithful service.

ENGLAND

Industrial Sunday.

The Archbishops of Canterbury and of York have recommended the observance of Industrial Sunday in the following terms :

The desire of employers and representatives of labour who have expressed themselves as supporters of the observance of Industrial Sunday is an indication of the spirit which ought to govern our industrial relations. They recognise fully the place of Christian principles, and the Church ought to show its sympathy and its desire to do all that it can to make the rule

of Christian principles prevail. This, I understand, is the aim of Industrial Sunday, and I commend its oberservance wherever possible this year on Sunday, April 27th.

Cosmo Cantuar :

I trust that Industrial Sunday, which is to be observed on April 27th, will be kept in Churches throughout the Northern Province. We all agree that nothing is so much needed as the bringing of the Christian spirit to bear upon the problems of industrial life, whether in town or country ; and the observance of this Sunday is one of the most effective ways of helping forward that great cause.

William Ebor.

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The Industrial Christian Fellowship sent out two appeals for the observance of Industrial Sunday signed by a number of prominent men of public add industrial life. The text of these appeals is reprinted below.

To members of Trades Councils, Trade Unions, and all engaged in Industry.

This is an age of badges, and of days set apart for special causes and occasions. This fact reflects in some degree the hurry, the impatience, and the superficiality of the age. It also reflects paradoxially the longing, the enquiring, and the searching for a firm foothold amidst the shifting sands of a changing social and economic system, and a challenge to hitherto accepted faiths and beliefs.

Industrial Sunday was born out of this welter of transition ; but it nevertheless expresses a great truth, namely, that the chief aim and end of Industry is Service, and that all engaged therein, according to their opportunity, capacity, and ability, have equal duties and responsibilities to one another, and to the society of which they are a part.

There is no need to dwell upon the ills inherent in our social order ; they are everywhere apparent, and we are only too familiar with them. In our innermost soul we are ashamed of them. May be we lack faith and courage to deal with them,

or console ourselves that things might be worse, or we shrink from the difficulty of the task. Yet they are a negation of Christian Fellowship, and, as such, it is a duty incumbent on all who see in the term more than a conventional utterance to strive for the elimination of such ills.

Industrial Sunday comes as a day set apart to revive hope, to seek fresh inspiration, to renew courage, and to strengthen faith in the belief and certain knowledge that those who set their faces toward the highway will see the dawn. We desire that the dawn shall rise in the full splendour of the Fatherhood of God and the Brotherhood of Man, in the spirit of Love and Co-operation.

This appeal is made that employer and employed, and all sorts and conditions of men, shall on this day hush the noise of strife, and by worship and prayer, in the spirit of Christian Fellowship, seek guidance that God's Will may be done as in Heaven so on earth. To this end we ask that all Trades Councils, Trade Unions, Employers' Organizations, and other similar bodies will come together, and that all Churches and Brotherhoods will observe Industrial Sunday.

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To Directors, Employers, Business Men, and all engaged in Industry

Industrial Sunday, will have come once more on April 27th ; and again we issue an earnest appeal to all who are working together in industry to take advantage of the day, to seek religious inspiration and guidance, to lead them on the road to complete Christian Fellowship.

Many, we are glad to think, already find themselves far along that road — the road pointed out and preached by Christ nearly two thousand years ago — and it is for " Christ and His Principles " that we stand. We should specially use this Sunday demonstration to turn, so far as by God's help we can, the " many " into " all ". We hope, indeed, that none of us, who are relax our efforts to that end. But in all human affairs special encouragement is necessary to support strength of effort ; and our Industrial Sunday furnishes the occasion of raising our rallying cry " Industrial Christian Fellowship " to refresh the weary, and to call those to our flag who have not already joined us.

Mutual respect and sympathetic understanding, the glory of unselfishness and of self-sacrifice for our fellowmen, are among the chief lessons that Christ came to teach us, and by His own example, to inculcate. The principal aim of our " Industrial Christian Fellowship " is to urge all Industrialists to lay firm hold of those principles, and by them to be guided in their own everyday lives. Christian Fellowship is not an idea to be taken up at odd times : it is a great principle to be laid hold of and applied to the common affairs of life, and to every one of our thoughts and actions — the leaven to permeate our whole existence.

It would be a wonderful world if all workers, whether leaders or rank and file, laid aside once and for all the spirit of combativeness, and directed their thoughts to co-operation and mutual help — then we might hope to find that Heaven upon earth which is implied by " The Peace of God which passeth all understanding."

UNITED STATES

The Textile Situation.

The textile areas of North Carolina, South Carolina, and Tennessee have been the scene of important labour disputes in the course of the spring and summer of 1929. Subsequent labour troubles, particularly at Marion, N.C., and the outbreak of violence at Gastonia resulting in a murder trial, have attracted wide public attention. In the Dec. 29 issue of the Information Service of the Federal Council is presented a record of first hand informations at Marion by a member of the Federal Council's staff who spent some time in that section, interviewing manufacturers, county and state officials, ministers, labour union leaders, and rank-and-file workers. A summary of pertinent economic data is included, and a Statement on the Textile Situation published jointly by the Commission on the Church and Social Service of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference and the Commission on Social Justice of the Central Conference of American Rabbis.

The report makes an attempt to analyze some of the underlying economic conditions of the present situation in the textile industry, both North and South, but recognizes that

no sufficient data are at hand and could probably only be secured by an appropriate government agency proceding to make a thorough study of all the problems involved.

A number of ecclesiastical bodies both northern and southern, as well as national, have taken action on the situation in the textile industry, and while the resolutions passed do not apply to Marion alone, they are of such significance as to warrant reference to them here.

Resolutions by Religious Bodies.

Requests for a study of the entire textile industry by a commission of the federal government have been made by the Western North Carolina Conference of the Methodist Church, South ; by the Synod of the Province of Sewanee of the Episcopal Church, representing dioceses in nine southern states ; by the Social Service Commission of the Georgia State Baptist Convention, and by the Massachussetts Federation of Churches. The national conference of Executive Secretaries of Councils of Churches also passed such a resolution last June. The National Board of the Young Women's Christian Associations has joined in this request.

In addition to requesting a government study of the industry, the Western North Carolina Conference of the Methodist Church, South, adopted the report of its Committee on Industrial relations which stated that " Disorder, killings, violence, and mob action have disgraced our citizenship. Our church deplores this situation ; feels a keen responsibility in these things, and is eager to assume her share in remedying these evils... We delight in cooperating with the Christian forces in seeking a better social order ". It declared that " the textile industry is a sick industry from an economic viewpoint, highly competitive, suffering from overexpansion, and unable at present to pay living wages ot its workers ". It found " no hope of relief in wage cuts, stretch-out systems — or other forms of economy which lay additional burdens or privations upon the workers ". It also deplored " strikes, sabotage... and similar action by the workers " as only adding to the general distress, and called for " conference, understanding and cooperation of

Christian brotherhood " in industrial as well as in all other human relations. It declared for the " gradual elimination of night work ". It recommended establishing a chair of industrial relations at Duke University for the training of theological students in this subject. At Vanderbilt University, Nashville, Tennessee, recognition of this need has been made in the establishment of a chair in social ethics.

The Mid-Southern Federation of Liberals, comprised of Unitarians, Universalists and Congregationalists, also recently passed resolutions condemning the use of force by either party to a labor dispute, deplored the denial by some owners of the right of collective bargaining and called on capital and labor to confer together for the settlement of all differences.

The Social Service Commission of the Georgia Baptist Convention reported a resolution to the Convention which, as released by the Associated Press, declared that " an underwage is a fruitful mother of poverty, disease, immorality and crime ", and pronounced long hours, low wages, docile labor an " economic mistake ". The right of labor to organize and to bargain collectively was recognized as " inalienable " and it declared " the good wages that obtain in nearly all lines of industry are due to the work and influence of American organized labor ".

The Greensboro, N.C., Ministerial Association requested the Federal Council of Churches, the Central Conference of American Rabbis and the National Catholic Welfare Conference to inquire into the situation and to issue a pronouncement concerning it. Such a statement is printed on page 14 of this issue.

Statement on the Textile Situation issued on Dec. 28, 1929.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference and the Commission on Social Justice of the Central Conference of American Rabbis join in expressing their common concern over the serious situation in the textile industry.

Everyone who desires peace and brotherhood founded upon justice has been shocked at the disorder and killings which have recently marked the unrest in the textile industry. The trage-

dies at Gastonia and Marion, North Carolina, have appalled all who accept the respective ethical teachings of our religions. Right and wrong in such conflicts cannot be decided by violence. To attempt to bring peace by bludgeon and bullet to the disorganized industrial life of the textile industry is contrary to every sound rule of morality. We condemn such a course unqualifiedly. We urge employers and public officials in the textile areas not to suppress by force the protests of the workers and their efforts for the redress of manifest evils, nor to employ legal action backed by force, save in the keeping of the peace by the constituted officers of the law in restrained and disciplined exercise of their duty. We appeal urgently to the workers while picketing and at other times not to use violence against persons or property.

The unrest in the textile industry and the tragedies in some mill centers have arisen not only from the economic confusion in the industry as a whole, but also from faulty conditions in the relations between employers and employes. That the hours of labor are longer and wages lower than in most industries and are below the standard which the public conscience deems right, is generally acknowledged.

Employers in the industry, with a few exceptions, have failed to recognize organizations of labor and to show a willingness to allow labor that freedom to organize for which the social programs of our three bodies stand. Manufacturers who organize associations of their own and act collectively, often through paid representatives, have no sound ethical basis for objecting to efforts of workers to organize for their own welfare and to act through representatives of their own choosing.

The tragedies, the unrest and the underlying faulty conditions, combined with the well-known economic difficulties which the industry faces, compel us to urge a thorough study of the entire industry by the federal government. We strongly reinforce the recent resolutions passed by several southern ecclesiastical bodies calling for such a study. The happiness and well-being of all who are affected by the textile industry obviously demand it. To deal with an economic situation such as this, where forces appear as yet beyond individual or group correction, is, in our judgment, plainly the duty of wise and just government.

The Church and the Rural-Urban conflict

By Dr. Arthur Holt, Chicago Theological Seminary.

For some time a serious conflict affecting the welfare of a great city has been going on between the farmers and the city of Chicago, which was resolved eventually by the setting up of a fellowship relationship and a better marketing system. Since the churches had a distinct part in bringing about the new relationship the story may be of interest to religious people.

At a Chicago hotel some time ago there gathered a remarkable group of people. In the main body of the dining room were seven hundred farmers ; at the speakers' table were four representatives of the major milk distributors of the city ; next to them sat two representatives of the farmers' marketing organization ; a representative of the City Federation of Churches and the President of the State Federation of Women's Clubs were present representing the consumers. In the center was Dr. Clyde L. King, a social engineer and national authority on the marketing of milk. Here was a democratically organized group making use of the best social science available, thinking together about the keeping open of the highway which led from the dairy farm to the city.

The history of the relationship of the milk men to Chicago reveals many stages. There was in the beginning the dairy man who delivered his surplus milk to neighbours whom he knew. There were no pasteurizing plants, no milk drivers' labor union, no large investment of capital. Gradually there had been thrust into the picture large investments of capital in expensive pasteurizing plants and one of the strongest and best paid labor unions in the United States, and each of these had appropriated a generous share of the consumer's dollar. The profit relationship completely supplanted the personal relationship.

The farmer's struggle against the city has gone through four periods. In one period he fought the city by legal and physical opposition, in another he withdrew in sullen opposition and when possible he abandoned his farm, in another he revived his faith in scientific agriculture and tried to win by "out-

doing his neighbonr "; the "best" farmer then became the enemy of his class. The fourth period was that in which the Pure Milk Association took the lead in setting upon a new marketing system built around a conference table. It began as a minority group and for a long time had the opposition of all those who had believed in the other methods.

There is a time when every new organization which stands for higher ethical standards is fighting for its life. If it wins through a whole vocation is lifted to a higher plane. Some of the greatest spiritual struggles of our generation are being fought out in these battles inside of industrial organizations, where those who want to maintain high standards are fighting against those who simply want profits. This was the case among the twelve thousand dairy farmers in the Chicago milk shed. Under the lead of a young farmer by the name of Don Geyer, a minority group of farmers took as their slogan, "We wish to produce good milk for Chicago, not because we have to, but because we want to, and we demand a marketing system which will encourage this kind of production, will enlist the farmer's initiative and co-operation, and will do away with marketing controversies by setting up a plan where impartial arbitration and conference will take the place of autocratic control, and sullen obedience on the part of those who are controlled".

The farmers came into the city, looking not only for a market but looking for a sympathetic public opinion which would understand and justify what they were trying to do. This public opinion they found in the Industrial Commission of the City Federation of Churches, which with the co-operation of the Research Commission of the Federal Council of Churches had already recognized the ethical issues involved in this controversy, and in a rather extended report which had wide reading had declared "Milk can be contaminated in more than one sense. If milk production is tainted with social injustice, it should be considered just as dangerous to the public as if it contained bovine tuberculosis germs. Our greatest concern is that ways may be found for eliminating elements of social injustice".

The farmer's demands were ignored by the big marketing corporations, and finally in sheer desperation, the farmers called

a strike, which because of the widespread dissatisfaction took on unexpected proportions. The farmers of five states, organizing automobile patrols, so completely shut off the milk supply of the city that the city health department called a conference of the dealers and the farmers. The farmers asked for a settlement not on the basis of a better price but on the basis of a new marketing system. Here are the terms on which the strike was called off and there is not a sentence which deals with the price of milk :

" Recognition of the Pure Milk Association (the farmers' organization) and the right to bargain collectively with the dealers on price and all other matters.

The right to check weights and tests of all milk delivered by members.

The right to develop a marketing plan that would put the responsibility of even production of milk throughout the year upon the individual farmer.

The right to develop with the co-operation of the dealers and the Health Department plans for the production of the highest grade of milk.

The installation of a joint bargaining system with an impartial arbitrator who shall act as guide to the development of the total industry ".

An impartial arbitrator has twice since then given the farmers an advance in the price which they receive for their milk, without raising the price to the consumer, because the better way of doing things has also been the more efficient way of doing things.

Here is a chapter in the rural-urban conflict in which a disastrous controversy, extending over a long term of years, was turned into a fellowship, and at a critical moment the churches played an important part. The old autocratic-capitalistic system had broken down and in its place had come a system in which there is true social control. Men are taking a more social point of view with reference to the milk supply of a great city. Although it remains in the hands of private initiators, men are seeing that the system functions for social ends. Furthermore, they are saying that the process must be democratic ; no party, — not even a city health department — can act as the overlord of a milk shed. There are those who see

no spiritual significance in this victory for the farmers. They say it was a fight for economic status. But others see in it a fight for the right to hope. And the right to hope is a religious right.

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Church Conference on Social Work.

In connection with the National Conference of Social Work, to be held in Boston, June 6-14, there will this year be for the first time an inter-denominational conference of ministers and religious workers who are especially interested in the relation of their ministry to the social work of their communities.

This supplementary conference is being planned by the Federal Council's Commission on Social Service under the direction of Dr. Worth M. Tippy. It will be held on the same dates as the larger conference of social work, utilizing especially the luncheon periods and also other available hours. It is thus arranged in order to give ministers and church social workers an opportunity of profiting also by the discussions of professional social workers at the regular sessions of their conference. Social workers on staffs of local councils of churches will form an important section of the conference.

The main objectives of the proposed church conference will be :

1. To develop scientific social work within the churches and councils of churches ;
2. To bring these workers together by sections and as a whole for acquaintance and discussion of common problems ;
3. To bring to them the value of the discussions and associations of the National Conference of Social Work ;
4. To make religion a greater redemptive force in all social work.

GERMANY

German Evangelical Church Federation and the law for protecting small Government-Bondholders.

The President of the German Evangelical Church Federation, Dr. Kapler, has addressed to the Reichstag a letter dated December 23th, 1929, concerning the creation of a law for protecting small Government-bondholders.

On the strength of a resolution passed by the German Evangelical Church Federation in June 1927 and which concerns itself with the general impoverishment brought about by the fall of the mark after the war, I wrote to the Government on Jan. 20th 1928 as follows :

" It seems to me that the actual position of former small investors is very difficult : already middle aged before the inflation came, they retired from work, hoping to live in peace on their savings ; then came the crash and now, being old and destitute, they are unable to find work or to keep themselves.

The relief funds devoted to this end by the resolution of Febr. 10th 1924, went towards alleviating the position of citizens who in their prime had done much for their country economically, culturally and otherwise ; but it is hard for them to accept this relief under the actual conditions and there is no hope of seeing a change. Clergyman in their capacity of spiritual advisers have found how discouraging and demoralizing it is for these people to accept public charity on such conditions. It is all the harder in the case of fund holders who had invested their capital in Government bonds ; such people will never lose the feeling that society owes them not only moral, but legal support as well. The moment has come to help these people out of their unbearable position of beggars living on public charity, to give them the certainty that they have a legal right to this relief money ; a law for their support and protection is now an absolute necessity ".

" The Government of the moment, which soon went out of power, did not propose such a bill. In a letter of Dec. 20th 1928, I brought to the notice of the new Cabinet my first letter and added that they would earn undying gratitude if they found a solution to this question. Nothing came out of that either

and now I have submitted to the present Cabinet the following in the form of a resolution of the German Evangelical Church Federation :

" The growing impoverishment of small investors forces me to address the Government once more. The Reichstag resolved at their meeting of Febr. 19th 1929 to ask the Government to pass some resolution for improving the law of protection for the small investors, this according to the number of people in each family, the services such people had rendered and may render still, and the material means of the different organisations taking part in the relief action. The Government answered that a bill concerning the above was now under consideration ; but though the position of small fund-holders has not improved, nothing seems forthcoming on the side of the Government. Eventually, the German Evangelical Church Federation repeated at its assembly of 28-29th Nov. 1929 what it had told the Government and the public, viz. : " that on legal, humane and moral grounds it considered absolutely urgent finally to exclude the law for the protection of small investors from general relief and simply to give them the right to claim damages ". Refering to my letters of Jan. 20th 1928 and Dec. 20th 1928, I have the honour to submit these conclusions to the Government in the name of the German Evangelical Church Federation and hope that a law for the protection of small investors will be evolved as soon as possible ".

I also take the liberty in the name of the German Evangelical Church Federation to address the Reichstag, requesting it to use all parliamentary means at its disposal in the name of legality and neighbourly love to further the cause of small fundholders. I should be obliged if the members of the Reichstag are made acquainted with the above".

Resolutions of the Brandenburg Provincial Synod.

1) The Provincial Synod warmly supports the efforts of the youth associations to promote leisure for the young. It hopes that the existing laws for the protection of the young will be respected by all concerned.

The Provincial Synod is thankful for everything willingly done up to now, supports the efforts of the youth associations for legislative action and invites all unions interested in the

young to cooperate so that leisure could be profitably employed.

The Provincial Synod invites the Provincial Church Council to summon these unions for deliberation on the professional education and labour protection laws.

2) The German social legislation, the out-come of social and Christian spirit is a useful means of lessening the evils of modern economic conditions and to secure equable regulations for employees. The Provincial Synod welcomes all measures tending to strengthen the responsibilities of the individual for struggling against unlawful exploiting. It requests all Christian personalities in legislation and administration to further as far as possible this social policy.

The report further states what follows :

Last year the *Conference of Christian workers* took place in Erfurt again. The Church Federation invited to it the leaders of the social institutions, the representatives of the Churches and those of free Christian social agencies. The theme was : " Duties of the Church towards unemployment and the unemployed, including the older employees ". Rev. Menn proposed the following :

Unemployment as a mass happening is a result of general economic conditions ; the struggle against it must be based on social and economic grounds. The cooperation of the Churches is concerned only so far as they are given the opportunity of influencing the political action through Christian personalities in parties and political unions. These are its duties : to make the needs of the unemployed understood ; to explain facts to the workless and those about to lose their livelihood, thus avoiding their embitterment.

Communities and Church agencies must also try to bring spiritual solace and distraction to the unemployed, the more so where the younger unemployed are concerned. Organised leisure for the unemployed is advisable.

The position of the older unemployed is the more painful, as they depend on public charity. Here also there is ample scope for the Churches. The Board of the German Evangelical Church Federation must bring their influence to bear on the employers to create, employers' unions, which will cooperate for giving the older employees the possibility of working and keeping their self-respect.

The commission for finding material support to fight unemployment must be encouraged, but funds are low. The Church Federation must consider how far it can cooperate with the State and Churches and what funds it can count upon. It must also study the question of agricultural work and the housing problems.

SWITZERLAND

The law on the revision of the spirits administration and the attitude of the Churches.

A law concerning the modification of the articles of the Federal constitution on the spirits administration was submitted to popular vote on Apr. 6th.

Switzerland is more decimated by drink than any other country, because spirits are sold cheaper there than anywhere else.

The federal law of 1885 raised the price of potato spirits and thus diminished its consumption. Unfortunately it was followed by an increase of alcoholism due to the fact that the distillation of fruits and their waste products has remained a free industry. Fruit brandy inevitably replaced the more expensive potato spirits.

The bill submitted to the Swiss people is meant to modify this situation. It is based on a double disposition : the raising of the price of fruit spirits and control of all alcohol production by the State. The distilling peasant will only be able to sell his brandy to the Confederation who, master of the market ipso facto, will fix high prices for the consumer, while paying itself only a moderate sum to the producer. In this way the production of spirits will not be encouraged and the consumption would consequently lessen. A benefit of several millions realised from the sale of spirits on such conditions would be affected by the State to works of general interest representing social remedies against alcoholism : improvement of arboriculture, encouragement to the manufacture of hygienic drinks, credits for social insurance.

A great campaign has been organised by the Churches in favour of the bill, to influence the voters ; They think that it

does not yet constitute a wholly satisfactory answer to all legitimate claims, but its acceptance will be an important step in the struggle against a real national curse. That is why the Church had to intervene with all its might in favour of the bill and work energetically for its acceptance by the people.

The Council of the Federation of Swiss Churches sent its members the following message :

" Our last Assembly of delegates in Basle has voted unanimously for a resolution conceived as follows : The Assembly of delegates of the Federation of Churches advises an energetic action in favour of a serious revision of our anti-alcoholic legislation.

" To this end it has entrusted the Council to intervene with the members of the Federation in order to ensure an active participation of the Churches in the coming campaign when the right moment comes.

" The Council of the Federation ardently wishes that all Swiss Churches, inspired by the programme of Stockholm, take an active part in the struggle against drink and direct their special efforts against the sale of cheap brandy, which is a real plague in our country.

" Now that the bill has been duly considered by the Councils of the nation, we ask you to carry out the request of the assembly of delegates, and begin this very necessary work. The coming winter is a favourable moment to turn to account.

" It is certain that the bulk of the work is to be done locally in the parishes; it should be accomplished methodically, according to plan. *A new legislation must be evolved by the education of the people and the transformation of its mentality.* Here it is that our Churches must fulfil their varied task. Evening talks in the greatest possible number of parishes, study of the question during conferences and meetings of parish councilors, eventually a brief examination of the difficulties and the necessity of revision of the drink administration, in the Synods : all those are means to strengthen in our coreligionists the feeling of their responsibility towards the present task. It goes without saying that the Church will have to bring forward

the moral side of the question, without losing sight of the problem as a whole ; it will have to insist on the urgency of the struggle against spirits and give its moral support to the bill. It is the Church's noble role to inspire public opinion, to reach consciences in all difficult moral questions. But it must intervene at the right moment... "

The Federal Department of Finance called a meeting of representatives of Swiss reformed Churches in Berne, on Jan. 7th to discuss the bill.

" It was an imposing sight ", says the report of this assembly : " a Roman Catholic magistrate addressing to about sixty protestant clergymen a moving appeal claiming their collaboration for purifying our public morals with the struggle against the drink curse. Federal Councillor Musy said he believed with all his soul in the power of the Spirit and the necessity for fighting with spiritual weapons against evil.

The answer to this exhortation was equally beautiful : several speakers were more than willing to help as much as they could the authorities in their fight with the vice and all pledged themselves to furnish weapons to the fighters.

Many said quite frankly that they expected the Federation of Churches and its directing Committee to give different cantonal churches the impulse to enter the struggle with the unity which brings victory.

The following resolution was adopted :

" An assembly of sixty clergymen of all cantons of Switzerland considered to-day the bill which is to be submitted to the Swiss people on Apr. 6th next. After a report by Federal Councillor Musy and speeches by several orators, the assembly has decided unanimously to request all Protestant ecclesiastical authorities to take the necessary steps so as to bring the people to vote the revision ".

The law was voted on April 6th. It is innocuous in caracter, but still it is a step towards a completer legislation on anti-alcoholism.

The General Position of the Eastern Orthodox Churches at the Present Time

By Professor Dr. *Stefan Zankow*, Sofia, Bulgaria.

The consequences of the Great War and of the Russian Revolution have led to changes within the outer and inner life of the Orthodox Churches surpassing by their importance and signification all changes that occured at earlier ages. They can be compared with those after the ascent of the Islam and the subjection of the south-eastern countries by the Mohamedan forces.

In the north-eastern countries there took place enormous religious and clerical displacements in the sphere of the Great Russian Church. Owing to the new political formations different small and large parts detached themselves from the Russian Church forming new independent Orthodox Churches. These are : 1) the Orthodox Church of Poland (with 5 mill. adherents, all Russians) ; 2) the Orthodox Church of Lithuania, with 50.000 adherents approximately nearly all Russians ; 3) the Orthodox Church in Lettland with 200.000 adherents approximately (2/3 Russians and 1/3 Letts) ; 4) the Orthodox Church of Esthonia (over 200.000 adherents, 140.000 Esthonians and 50.000 Russians) ; 5) the Orthodox Church of Finland (with 70.000 adherents approximately, 50.000 Karelians and Finns and 17.000 Russians) ; and, finally, 6) the Orthodox Church of Georgia (in Russia itself, with over 2 million adherents, Georgians for the greatest part.)

In the inner life of the Russian Church there arose two important questions leading similarly to new ecclesiastical formations : the first of them dealt with the position of the Russian Church (comprehending both clergymen and laymen) in connection with Bolshevism in general (the latter following an atheistical and antireligious ideology that forms the main principle of the Bolshevist state), and the second dealt with the position of the Church in connection with the Russian Bolshevist State as a social and political system of government. The first question led to an enormous struggle between the Church as a whole and the system of the Bolshevists and their religious

policy, a struggle that still lasts and which, having caused the outer destruction of the clerical organisations has, on the other hand, called forth an intrinsic transformation, a purification, an independence and a strengthening of the orthodoxy and the Orthodox Russian Church.

The second question has called forth vehement contests in the domain of the Church itself, one contesting party wishing to acknowledge the Soviet State as a social system and the other rejecting it. At the present time nearly everybody is inclined to acknowledge this system combined with the principle of a complete neutrality of the Church. There still remain differences about the following points of controversy, i.e. whether the churches are to develop a more or less social activity (is the sense of calling forth a greater social justice) and whether and in how far the churches are to introduce a progressive reformation of the religious rites and the ecclesiastical administration. These contests and struggles are the cause of the *schism* in the Russian Church i.e. the division into an old church (the patriarchal conservative church bearing the name of the late Russian Patriarch Tychon) and a progressive church, the so-called Synodical Regenerated Church, formerly known under the name of the " Living Church ". In view of the fact that the Patriarchal Church of Tychon had a great number of martyrs during its struggle against the Bolshevists and that large classes of religious people defended the old traditions, three quarters of all believers, i.e. 70-80 millions approximately are siding with the Patriarchal Church of Tychon.

The second important question dealt with the national problem of the Ukraine, i.e. with the question of constituting an independent Orthodox Church on the territory of the Bolshevist State of Little Russia. In view of the fact that the Tychonian Church tolerated at the most the autonomy of the Orthodox Church in the Ukraine, there appeared three new Orthodox formations : the old Patriarchal Tychonian Church (acknowledging the supremacy of the jurisdiction of the Universal Russian Church of Moscow, but enjoying different privileges) ; the so-called Orthodox Church of the Ukraine, which possesses no regular hierarchy (as the Church itself consecrated its own bishops owing to deficient number of such — hence the usual name of " self-consecrated " — Samosviaty)

and, finally, the Independent Autonomous Church of the Ukraine, which is in fact a creation of the Synodical Regenerated Church of Russia (from which this church originated and by which its independence was granted). All these new formations in Little Russia follow different directions both in the national and in the ecclesiastical sense : the Tychonian Autonomous Church is conservative in the ecclesiastical sense ; the direction of the Orthodox Church of the Ukraine which bestows the holy orders by its own power — is radical ; and the Synodical Orthodox Church follows a moderate Ukrainian direction. With regard to the number of adherents these churches may be classified as follows : the Synodical Orthodox Church seems to hold the first place ; the Church mentioned first occupies the second place, and the second mentioned holds the third place.

All the other Orthodox churches (outside of Russia) acknowledge unconditionally the authority of the Patriarchal Tychonian Church ; they observe a neutrality with regard to the Synodical Regenerated Church and consider as schismatical the Ukrainian Church which consecrated by its own power.

The transformations in the sphere of states and politics after the Great War produced the following new formations in the ecclesiastical life :

The national unification of *the Roumanians* led to a unification of all Orthodox Roumanians into a sole Roumanian Orthodox Church (on the territory of the kingdom of Roumania) which was raised to a patriarchate in 1925. As a result, different independent churches lost their independence, so for instance, the Roumanian Orthodox Church of Transylvania (belonging formerly to Hungary) and the Orthodox Church of the Bucovina (formerly Austrian). Besides, there were added to the Roumanian patriarchate the provinces of Bessarabia (formerly belonging to the Russian Orthodox Church) and of Southern Dobrutsha (formerly adhering to the Bulgarian Orthodox Church). At the present time the Roumanian Church holds the second place with regard to the number of its adherents among the Orthodox churches, which number amounts to 13 million approximately (200.000 Russians and 400.000 Bulgarians).

The unification of the *Orthodox Serbs* was accompanied by their ecclesiastical unification on the Jugoslav territory.

The United Church of Serbia was raised to a patriarchate in 1920. In view of this fact the churches mentioned hereafter have lost their independence : the Orthodox Churches of Bosnia, Herzegovina and Dalmatia (formerly Austrian), and the Orthodox Church of Carlowitz (formerly in Hungary). The province of Northern Macedonia was likewise added to the Serbian Patriarchate. The Serbian Church possesses at present 6 million followers (of whom nearly all are Serbs.)

A rather complete unification of the *Greek Othodox Church* of Hellas (republic of Greece) has been effected owing in the first place to the incorporating of Southern Macedonia and of Western Thrace with Greece (these provinces belonged formerly to Turkey and, in the ecclesiastical sense, were directly subject to the Patriarchate of Constantinople ; and, secondly, to the complete expulsion of the Orthodox Greeks from Asia Minor and Eastern Thrace) and partly from Constantinople and the Turkish islands).

The unification of the Orthodox Greeks in Greece has not yet been constitutionally completed (the provinces newly added to Greece are still acknowledging, though rather nominally, the authority of the Patriarchate of Constantinople, but the unification exists already in fact and will, as it seems, be realized constitutionally in the near future. The Orthodox Church of Greece has 5 million adherents approximately (nearly all of them Greeks).

Owing to the above mentioned incidents and to the ultra-national Turkish government the ancient venerable mother-church of the Orthodox population in Europe — *the Patriarchate of Constantinople* — has lost much of its former significance and its dimension. There are hardly more than 250.000 souls adhering to it.

In Western Asia may be noted the Patriarchates of *Antiochia* and of *Jerusalem*, standing unter the protectorate of France and England respectively. What influence the alternation of the state jurisdiction of the Mohammedan-Turkish state and of both mentioned Christian (but not Orthodox) states on the Orthodox life of both Patriarchates will exercise, is not evident yet.

In the domain of the *Bulgarian Orthodox Church* (or its jurisdiction) there may be noted a secession of its adherents which took place in the provinces of Macedonia, Southern

Dobrutsha and Thrace. The Bulgarian Orthodox Church possesses 5 million adherents approximately (nearly all Bulgarians).

After the Great War many of the Ruthenians living in Czechoslovakia (Little-Russians form the Russian Carpathian Mountains) belonging to the United Roman Catholic Church (i.e. to the Greek Catholic or the Roman-Catholic Church of the Eastern rite) as well as Roman Catholic Czechs, left their church for the Orthodox and formed an *Autonomous Orthodox Church in Czechoslovakia* with over 200.000 adherents. The conversion of the Ruthenians and the Czechs to the Orthodox Church as well as the consolidating of the latter is still proceeding.

Finally, the Orthodox people of Albania (nearly only Albanians) left the Patriarchate of Constantinople in the beginning of the last year and proclaimed an *Independent Orthodox Church of Albania* (against the will and notwithstanding the protest of the above mentioned Patriarchate). The Orthodox Church of Albania possesses nearly 200.000 followers.

Concerning the external condition of the Orthodox Patriarchate of *Alexandria*, of the Church of Cyprus and the Orthodox Missionary Churches of North-America and Japan no changes are to be noted.

(I.C.P.C.)

C. Neutral International Organisations.

Leage of Nations.

Penal Reform.

The Council of the League of Nations has taken up this question again during its sitting of January last, as had been decided at the former session. Numerous requests from national and international organisations, seconding the demand of the "Howard League for Penal Reform", insist on an international action in favour of this reform under the auspices of the League of Nations and have proposed different methods for improving the present situation. This request is based on the widely spread conviction that an improvement in the treatment of prisoners is urgently needed.

On the proposal of the representative of Cuba, rapporteur, the Secretary General of the League of Nations will consult competent organisations on the different aspects of the problem which could be regulated by international measures. These organisations will have to point out the facts on which their opinions are founded. The International penal and penitentiary Commission who have done most useful work during their 50 years existence and the " Howard League for Penal Reform " who took the lead in this request to the Council, will be consulted first.

With the notes of both these organisations in hand, the Secretary General will apply to the International Labour Office, the Economic Committee, the Committee of Hygiene and the Committee for the Protection of Childhood and Youth to learn their opinion on points in their jurisdiction.

This consultation, whose results will be brought to the notice of the Governments of State Members of the League of Nations, will give them the possibility to decide in which direction the intervention of the League of Nations should be thought desirable.

Opium Traffic.

The Consultative Commission on Opium assembled in Geneva between Jan. 20th and Febr. 14th.

It has prepared a plan for the limitation of the manufacture of drugs ; it has thoroughly examined the situation from the point of view of illicit traffic and the study of means for fighting it.

From Jan. 13th to Jan. 17th the Central permanent Committee on Opium held its fourth assembly under the chairmanship of Mr. Lyall (Great Britain). It pursued an examination begun in October last of documents relating to the quarterly statistics on import and export ; this was in order to determine if the net imports in different countries must be considered normal or excessive. It noticed a marked improvement in the reports of various Governments.

The Committee examined in detail the discrepancies between the statistics sent by different countries and letters have been addressed to the interested parties requesting the Governments to explain such discrepancies.

As to the estimates on the quantities of drugs claimed for 1930, the Committee could not come to a decision, having insufficient information on the subject.

Finally the Committee spoke of establishing index maps on quarterly statistics of import and export and yearly statistics concerning valuation, stocks, production, consumption, manufacture, seizures, etc. forwarded by the Governments of States to the Committee.

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The Committee for Traffic in Women and Children assembled in Geneva on Apr. 2nd for its 9th session. The program was very full ; we shall review only the most interesting items discussed.

The representative of Poland retraced the work done by the Committee and insisted on the international character of the problem, on the abolition of houses of ill-fame and the creation of feminine police.

Next come for discussion the annual reports of different Governments ; the wish is expressed for the legislation of the States bound by the Convention of 1921 to conform with the text of the Convention, which is not yet the case everywhere.

The Committee comes next to the reports of private organisations. These have reached splendid results, because their efforts have been unceasing.

Important progress was realised in Egypt, where encouraging experiments were made with feminine police, especially in Alexandria. This port is considered as perhaps the most dangerous centre of the world for the traffic in women and children. A delegate reminded the Assembly that one of the chief obstacles to the rehabilitation of the prostitutes was the compulsory visit they were submitted to during a certain time after they had abandoned their profession. He added that we could follow the Egyptian methods toward former prostitutes. In India a similar legislation existed in the great cities ; it was chiefly the work of voluntary Organisations. As to the report of the Polish National Committee, it proved the excellent work done in this country.

The Committee was made attentive to the situation in Egypt. This country is not only a great international market of prostitutes, especially during the tourist season, but the port of Alexandria is one of the chief links in the long chain of Alexandria as a centre of initiation for young prostitutes. It was asked whether, under these conditions, it would not be possible for Egypt to adhere to the Convention of 1921, though it is not a member of the League of Nations. They could thus establish a central authority in Egypt, in order to fight more effectively against the curse of the traffic.

Count Carton de Wiart acknowledged the work done in Poland by the National Committee, particularly in the railway stations. He drew the attention of the Committee on the facilities which the traders find in the practice of silent marriage, according to the rites of the Jewish traditionalists of " Congressional Poland ". In this ceremony the presence of a rabbi is not essential ; no registration takes place ; an exchange of presents in the presence of an adult Jewish witness is sufficient. Such a marriage is valid from a religious point of view, as well as from that of several Jewish communities ; from the point of view of the law it is not valid. Some unscrupulous traders take advantage of this custom : they contract a few marriages in order to recruit inexperienced girls for prostitution.

Mr. S. Cohen (Jewish Association for the Protection of Girls and Women) declared that the difficulty of the problem resulted from the fact that the Jewish marriage was based on the Bible. A difference between civil and religious marriage

existed in other countries and for other religions. Mr. Cohen observes that abuses of the Jewish ritual were not so frequent or so serious as supposed ; the Jews themselves were first to draw attention to these abuses and to propose means to stop them. The most orthodox rabbis, says he, have demanded that a law should make civil and religious marriage simultaneous, as in England. Such laws, once adopted, would speedily crush illegal proceedings of the kind mentioned.

Mr. Cohen adds that the victims are mostly poor ignorant girls from villages or distant localities who want to escape from ghettoes and slums by marrying strangers.

The Committee considered a report from the International Labour Office, presented by Mr. A. G. Johnston. This report examines several aspects of the traffic in women and children concerning salaries, working hours, and conditions of employment for women and young persons. The Committee will soon be in possession of a report from the International Labour Conference, exposing the laws and customs of different countries about the improvement of conditions for seamen in the ports, and the effect of these laws and customs on the traffic of women.

The representative of Spain spoke of the steps which, in his opinion, are indispensable to protect seamen in the ports ; the supervision of hotels and bars, the organisation of prophylaxis, the institution of free medical consultations, secret, for venereal disease. According to him, all problems relating to prostitution should be examined and studied by organisations with a special knowledge of the subject, and these should include women.

The Committee considered then the question of sanctions to be imposed on persons living on the immoral gains of women and of the means of enforcing these sanctions.

The President remarked that the Assembly had adopted a resolution recommending an aggravation of penalties inflicted on bullies and demanding the foundation of a sub-committee to study this question.

The Committee considered also the laws and regulations on the traffic of women and children summed up by the Secretariat, and the suppression of the sale of obscene publications.

It began the study of laws and regulations able to protect

the public health against the dangers of prostitution in countries where houses of ill-fame had been closed.

A delegate reminded it that one of the chief arguments in favour of reglementation was that houses of ill-fame were a protection of public health. The experience made by the States who had abolished them shows once more that this opinion is quite unfounded.

The representative of Italy defended the system of reglementation ; the representative of Germany exposed then the legislation of his country based on prophylactic measures which succeded the era of the houses of ill-fame. This legislation was adopted after a 10-year struggle and gives satisfactory results. Their suppression did not endanger public order.

Mr. Cohen, assistant (France), would like Frenchwomen to use their influence so that municipalities would gradually abolish the houses of ill-fame ; he thinks public ignorance in these matters, even in cultivated circles, quite appalling. In Strasbourg, where the houses were closed four years ago, prostitutes and venereal disease had considerably diminished. After an inquiry on the experiment of Alsatian cities, the report of the services of public welfare shows complete success. The arguments in favour of reglementation are absolutely unfounded.

The Committee has adopted a resolution where it is said that " according to the opinion of Governments where reglementation has been suppressed, the fear that it would involve a recrudescence of venereal disease has proved groundless, and the closing of houses of ill-fame has diminished the dangers of international traffic."

The Committee considers the study of these reports " highly interesting and helpful to Governments who intend to suppress the system of houses of ill-fame " and asked the Council to communicate these reports to all Governments who are still maintaining the system of reglementation.

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The Committee for the Protection of Childhood and the Committee on the Traffic in women and children assembled in plenary session on Apr. 9th to examine questions of mutual

interest ; on Apr. 10th began the session of the Committee for the Protection of Childhood, which lasted several days.

The Committee examined the preliminary survey by the International Institute of Educational Films on the present situation of the cinema for children, which is at one and the same time amusing, instructive or educational. The Director of the International Institute of educational Films in Rome spoke of the work accomplished by the Institute in collaboration with the Committee for the protection of Childhood. An international enquiry was made by the Institute to ascertain the tastes of children in the matter of films. 350.000 questionnaires were sent to eleven different countries ; 34.000 answers of the greatest interest have been received up to now. The different Governments have cooperated officially to this enquiry, which continues in primary and secondary schools.

The Institute considered also the effect of the cinema on the eyesight.

The Institute attended as well to the censure of films : a good many pictures which came out before the establishment of censure in 1925 or 1926 are still in circulation without having ever been controlled. There are 44.202 such films, and they are usually turned in the country, where they constitute a very real danger for the moral education of youth.

Afterwards the delegates explained the different systems in force in their countries.

A discussion followed on the question of uninflammable films ; all are of the same opinion as to their utilisation, but technical difficulties are still in the way of an immediate change. Films specially destined to children do not give satisfactory results, and are therefore not appreciated. Children prefer to see films not really meant for them. The control as to the age of children going to the pictures is difficult ; the wish has been expressed for the age limit to be fixed at 18 years, so as to be certain that children under 14 years cannot see pernicious films.

Several delegates gave information on legislation and regulations in their respective countries concerning the attendance of children in picture houses.

The Committee was pleased with the draft of a convention

for the abolition of customs barriers on films of an educational character.

M. Velghe, liaison agent with the Hygiene organisation of the League of Nations, gave a few explanations regarding the enquiry on infant mortality in the seven following countries in Europe : Germany, Austria, France, Great Britain, Italy, Norway and Holland, and in four countries of Latin America : Argentine, Brazil, Chile and Uruguay. These enquiries which brought very useful results to the administrations interested, were finished in 1929.

As regards Europe, the experts who were entrusted with the enquiry insisted on the necessity of improving the medical supervision of pregnant women, particularly through centres for the protection of motherhood, and through physicians, nurses and midwives suitably trained. They underlined the value of financial assistance and other forms of relief to pregnant women, as well as on legislative measures such as sickness insurance, which give these women the possibility of taking a much needed rest during the last months of their pregnancy.

In the above mentioned countries of Latin America the enquiries on infant mortality were more complete than in Europe. They will allow to throw light on the importance of certain causes which the European inquest did not clear up.

The Committee heard also a statement from Mr. Johnston, liaison agent of the International Labour Office. He gave a few explanations on the work of the International Labour Office on the protection of childhood. The Office concluded seven conventions : the most important concern the minimum age for the employment of children in industries, agriculture and the navy. Moreover, the next Conference (1931) will consider the question of the minimum age for the employment of children in non industrial enterprises The international Labour Office has also begun numerous studies on the question of family.

In a former session the discussion concerned itself with the draft on a convention for assistance to foreign minors, proposed by the judicial sub-committee ; it was submitted to the Governments and the Secretariat have received till now 22 answers which prove the interest raised by this question.

The Committee discussed the carrying out of judgments

sanctioning the maintenance obligations of persons housing and feeding minors abroad. The International Migration Service presented a memorandum on the subject.

Next came a discussion on the question of illegitimate children. Several delegates spoke of the efforts made in their countries to resolve this problem.

The French delegate spoke of family investments adopted in this country to assist illegitimate children and insisted on the necessity of preventing the abandonment of the child by its mother by giving the latter sufficient assistance for its maintenance.

The opinion has been expressed that first of all marriage and legitimation should be made easier : the illegitimate child should have a family ; 50 % of delinquent children come from disorganised families.

The Committee approached next the question of *auxiliary services in children's courts.* In 1928, having taken note of the report by the International penitentiary Commission on children's courts, the Committee had expressed the hope of seeing this inquiry completed : it was to be reached by social action which can influence the redeeming of the delinquent child and the improvement of its family atmosphere. In 1929 the Committee sent the Governments a questionnaire on the auxiliary services of children's courts ; about half a dozen countries have already sent answers.

The draft of a resolution has been brought forward by which a questionnaire on children's courts will be sent to all States, whether they be or not members of the League of Nations, and a supplementary inquiry will be conducted on the institutions which have to carry out sentences pronounced by the children's courts.

International Labour Office

The Preparatory Technical Conference on working conditions in coal mines, meeting at Geneva in the first half of January, marked a first stage on the road towards the adoption of international measures intended to end the long crisis in the coal industry. For the first time, representatives of the governments, of the owners, and of the miners have had an opportunity

to cooperate in seeking remedies for a situation from which they all suffer in varying degree.

This Conference was to indicate to the Governing Body of the International Labour Office the questions relative to working conditions in the coal mines which should be kept on the agenda of the International Labour Conference of 1930, with a view to reaching an international agreement of practical character.

Relative to

1° Hours of Work in the coal mines, the Preparatory Conference thought that an international agreement could be sought at this time, and suggested that the Governing Body include this question on the agenda of the International Labour Conference of June 1930.

Chiefly on account of the formulation of new national laws in the principal coal producing countries, the Conference found it impossible to propose a definite maximum number of hours of work, either on the basis of a daily or a weekly schedule.

It is the International Labour Conference which has to arrive at a decision on this matter.

Nevertheless, the Preparatory Conference endeavoured to formulate certain essential principals on which might be based the international accord sought for. Thus, they decided that " time spent in the mines " should be interpreted as comprising the period from the moment when the miner enters a cage to descend into the mines to the moment when he leaves a cage after coming to the surface. In mines where entrance is by adit, "time spent in the mine" should be interpreted as including the period elapsing between the moment when the miner reaches the entrance to an adit to the moment when he reappears at the same place on the adit.

The acceptance of this definition of " time spent in the mine " as an international standard, constitutes decided progress for the general application of an important regulation.

Relative to

2° *Miners' Wages*, this Conference, conscious of the difficulties inherent in an immediate adoption of a Draft Convention or of a Convention, has recommended that the International Labour Office continue its study of this matter of miners'

wages, and submit a report thereon at the International Labour Conference in 1930 or 1931.

This report would include scientific studies of the possibilities contemplated for arriving at a certain uniformity of wage systems in the coal mines of the various countries ; notably by the adoption of an international system of strict regulation of a minimum wage, by the establishment of a Draft Convention or a recommendation as to a method of fixing a minimum wage for each country, etc.

The Conference has further recommended that the various governments submit to the International Labour Office all data already in their possession or which they may be able to obtain, in order that the Office may have at its disposal as complete information as possible on the situations as they exist in the different countries.

Relative to

3° *General conditions of Labour in Coal Mines*, the Conference adopted a resolution envisaging the possibility of including certain points on the agenda of further sessions of the International Labour Conference, but asking for the present for a continuation of the study of the questions.

These questions include that of vacations without pay ; prohibition of employment of women underground ; minimum age of employment underground ; indemnity for industrial accidents ; compulsory health insurance ; insurance against total disability, old age, death ; the guaranteeing of the right to a pension for workers passing from country to country, with special attention to the needs of juvenile workers.

In the majority of industrial countries (notably Germany, Holland, Czechoslovakia), a considerable number of salaried employees are at present receiving a*nnual vacations with pay.* Without being in any way bound up with the question of hours of labour, either on a daily or weekly schedule, this matter of paid holidays seems to be a logical complement.

The question of the *employment of women* on underground jobs in coal mines ought undoubtedly to be brought before an early session of the International Labour Conference. In all European countries women are already excluded by law from such work, and it is highly desirable that this law be established in every country.

The resolutions of the Preparatory Conference likewise note the growing tendency of all legislative outputs to raise the *minimum age of admission* to underground employment of all male workers.

Relative to

4º *Social Insurance*, the Conference has urged the vital importance of hastening a ratification of the conventions, and the application of the recommendations with reference to indemnity for industrial accidents, health insurance, and it asks that in the consideration of insurance against total disability, old age, and death, there be examined the expediency of a special international body of regulations for mine workers.

The seriousness of unemployment in the coal mining industry persisting, the Conference recommends that the Finance and Economic Organisation of the League of Nations continue its active efforts towards placing the coal mining industry under an international agreement, and suggests that the International Labour Office push its attempts towards a universal application of unemployment insurance, and the national as well as international development of employment bureaus.

It further recommends that the International Labour Office complete its collection of data on the *hygiene and health of miners*, and that it draw up a manual to facilitate the formulation of standards of health conditions for work underground, and finally, that the International Labour Office continue actively its research into the experiments made and being made in the various countries on the subject of the *prevention of accidents in mines, and family allowances.*

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The *Governing Body* met at Geneva from the fourth to the eighth of February, and considered the reports and its conclusions worked out by the Preparatory Technical Conference on the subject of the coal mines. (See above).

As a result, the Conference decided to place the question of the hours of work in coal mines on the agenda of the International Labour Conference meeting in June, 1930. This decision was reached only after general discussion. In considera-

tion of the fact that this matter is of interest chiefly to the coal-producing countries of Europe, the Governing Body, in its resolutions, emphasized the fact that this question had been raised solely as a European problem.

As for the question of *wages* in the coal mines, it will be presented to the International Labour Conference in 1931, in the form of a report similar to that presented to the Conference in 1929 on the matter of unemployment.

The Governing Body deemed there was no necessity for immediate adoption of measures concerning the general working conditions in the coal mines.

The Governing Body also had before it the task of drawing up the plan of procedure for the next session of the International Labour Conference, which meets on June tenth.

Besides the question of the hours of labour in the coal mines, the programme to be considered will include the second discussion of Forced Labor and the second discussion of the length of time spent at work by employees. Amongst the questions with which the Governing Body interested itself, is that relating to labor conditions in the textile industries. The Committee on Textiles, which met twice, once in June and once in December 1929, had been entrusted by the International Labour Office with the drawing up of a plan of inquiry.

The Governing Body adopted the report of the Commission.

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